Takfir of the Mushrikeen is a Pillar from the Pillars of Disbelief in the Taghut and The Islam of a Person is Invalid Without It

تكفير المشركين ركن من أركان الكفر بالطاغوت ولا يصح إسلام المرء بدونه

Excerpts from the Speech of the Imams of Najd رحمهم الله

مقتطفات من كلام أئمة الدعوة النجدية رحمهم الله

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قال الشيخ محمد بن عبدالوهاب :"الرافضي إذا سب الصحابة , فاختلف العلماء في كفره , وأما إذا اعتقد في علي أو الحسين , فهو كافر إجماعاً , **والسني الذي يشك في كفره كافر**" . [الدرر السنية 10/ 129.]

As-Shaykh Muhammad bin Abdul Wahab رحمه الله said: "If a rafidi insults the companions, then, the scholars differ about his disbelief. As for the one who believes in Ali or Al-Husayn (to be gods), this is a disbeliever by consensus. ***And the Sunni who doubts in his disbelief is a disbeliever as well."***

قال الشيخ محمد بن عبدالوهاب في قصة امرأة المختار , فقد ذكر قصة خروجه في العراق ثم قال :" وكان هو- المختار- الذي يصلي بالناس الجمعة والجماعة ، لكن في آخر أمره : زعم أنه يوحى إليه ، فسير إليه عبد الله بن الزبير جيشاً ، فهزموا جيشه وقتلوه ، وأمير الجيش مصعب بن الزبير ، وتحته امرأة أبوها أحد الصحابة ، فدعاها مصعب إلى تكفيره فأبت ، فكتب إلى أخيه عبد الله يستفتيه فيها ، فكتب إليه : إن لم تبرأ منه فاقتلها . فامتنعت ، فقتلها مصعب , **وأجمع العلماء كلهم على كفر المختار مع إقامته شعائر الإسلام لما جنى على النبوة .**

وإذا كان الصحابة قتلوا المرأة التي هي من بنات الصحابة لما امتنعت من تكفيره ، فكيف بمن لم يكفر البدو مع إقراره بحالهم ؟ فكيف بمن زعم أنهم هم أهل الإسلام ، ومن دعاهم إلى الإسلام هو الكافر؟!" [مختصر السيرة ص 43]

As-Shaykh Muhammad bin Abdul Wahab رحمه الله said in his summarized seerah of the Prophet صلى الله عليه وسلم about the wife of al-Mukhtaar: "And he (al-Mukhtaar) prayed with the people juma'aah and congregation, but in the end of his affair, he claimed he was divinely inspired too. So Abdullah bin Az-Zubair sent towards him an army. So they defeated his army and killed him (al-Mukhtaar). And the leader of the (Muslim) army was Mus'ab bin az-Zubair. And below him (meaning with al-Mukhtaar) was a woman, her father was one of the sahabah. Mus'ab bin az-Zubair called her to make takfir of al-Mukhtaar and she refused. Mus'ab wrote a letter to his brother, Abdullah, seeking a verdict in her matter. So Abdullah wrote to him saying: 'If she does not disassociate from him (al-Mukhtaar), kill her.' So she

(the woman) refused, and Mus'ab killed her. ***And all the scholars united upon the takfir of al-Mukhtaar, despite him showing outward signs of Islam, after he transgressed upon the position of prophethood. And if the sahabah killed a woman who was from the daughters of the sahabah due to abstaining from takfir, then how about one who doesn't make takfir of the (mushrik) bedouins after knowing their state! So how about the one who claims they are from the Muslims, and the one who calls them to Islam is a (khariji) disbeliever!"***

قال الشيخ محمد بن عبدالوهاب :" **وما أحسن ما قال واحد من البوادي لما قدم علينا وسمع شيئاً من الإسلام** , قال : أشهد أننا كفار , يعني : هو وجميع البوادي ، **وأشهد أن المطوع الذي يسمينا أهل إسلام أنه كافر**" مجموعة التوحيد 37 .

[. فال شيخ محمد ينقل هنا تكفير البدوي لمن كان يعذر بالجهل مقررا له ومستحسنا له]

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said: "****How good is it that one of the bedouins said when he came to us and heard about Islam****: 'I bear witness we are disbelievers.' -Meaning, him and all the other bedouins.- '****And I bear witness the religious person who calls us people of Islam is a disbeliever.****'"*
The Shaykh narrates this speech praising and affirming the speech of the bedouin making takfir of those who excused them with ignorance.

قال الشيخ محمد بن عبد الوهاب رحمه الله : " **أصـــل دين الإسلام وقاعدته أمرأن :**
الأول : الأمر بعبادة الله وحده لا شريك له ، والتحريض على ذلك والموالاة فيه وتكفير من تركه .
الثاني : الإنذار من الشرك في عبادة الله ، والتغليظ في ذلك ، والمعاداة فيه ، وتكفير من فعله " .

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said:* ***"The foundation of the religion and it's principle are two affairs. The first: The order to worship Allah alone with no partners, inciting upon that, allying based on it, and takfir of the one who abandons it. The second: Warning from shirk in the worship of Allah, being harsh upon that, taking as enemies upon that, and making takfir of the one who performs it."***

قال الشيخ محمد بن عبد الوهاب رحمه الله : " **أما صفة الكفر بالطاغوت ، أن تعتقد بطلان عبادة غير الله وتتركها ، وتكفر أهلها وتعاديهم "**

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said:* ***"As for the description of disbelief in the taghut, it is that you believe in the falsehood of worship of other than Allah, abandoning that, and make takfir of its people and take them as enemies."***

قال الشيخ محمد بن عبد الوهاب رحمه الله : " **ومعنى الكفر بالطاغوت ، أن تتبرأ من كل مايعتقد فيه غير الله من جني ، أو أنسي ، أو شجرة ، أو حجر أو غير ذلك ، وتشهد عليه بالكفر والضلال وتبغضه ، ولو كان أنه أبوك وأخوك ، فأما من قال : أنا لا أعبد إلا الله وأنا لاأتعرض للسادة والقباب على القبور وأمثال ذلك ، فهذا كاذب في قول لا إله إلا الله ، ولم يؤمن بالله ولم يكفر بالطاغوت . . .**"

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said:* ***"And the definition of disbelief in the taghut is to disavow everyone who believes in something other than Allah from the jinn, mankind, trees, stones, and other than that. And you must bear witness upon them with disbelief, misguidance, and hate them even if they were your father or your brother. As for those who say: 'I do not worship except Allah but I do not oppose the leaders (of shirk), the shrines upon the graves, and their likes, then, this one has lied when he said (he believes), 'that there is no god but Allah,' and he did not believe in Allah or disbelieve in the taghut."***

قال الشيخ محمد بن عبد الوهاب رحمه الله : وأنت يامن منّ الله عليه بالإسلام وعرف أن مامن إله إلا الله ، **لاتظن أنك إذا قلت هذا هو الحق ، وإنا تارك ما سواه ، لكن لا أتعرض للمشركين ولا أقول فيهم شيئاً ، لاتظن أن ذلك يحصل لك به الدخول في الإسلام ، بل لابد من بغضهم وبغض من يحبهم ومسبتهم ومعاداتهم** ، كما قال أبوك إبراهيم والذين معه : ﴿ إِنا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَداً حَتَّى تُؤْمِنُوا بِاللهِ وَحْدَهُ ﴾ . . "

As-Shaykh Muhammad bin Abdul Wahab رحمه الله said: "And you, O' who Allah blessed upon him with Islam and learnt that there is no god but Allah, ***do not think that merely saying this is the truth while you abandon other than it from opposing the mushrikeen and not saying anything about them (from takfir and hatred towards them). Do not think by that you can enter into Islam. Rather, you must hate them and hate the one who loves them, insult them, and take them as enemies.*** *As your father Ibraheem said: 'We totally dissociate ourselves from you and ˹shun˺ whatever ˹idols˺ you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone.' (60:4)"*

قال الشيخ محمد بن عبد الوهاب رحمه الله : ولو يقول رجل : **أنا إتبع النبي صلى الله عليه وسلم وهو على الحق ، لكن لاأتعرض للات والعزى ولاأتعرض أبا جهل وأمثاله ، ماعلي منهم ، لم يصح إسلامه "** .

*As-Shaykh Muhammad bin Abdul Wahab رحمه الله said: "****And if a man says: 'I follow the Prophet صلى الله عليه وسلم and he is upon the truth but I do not oppose Al-Laat and Al-'Uzza and I do not oppose Abu Jahil and his likes and there is no responsibility (of hatred) towards them upon me, his Islam would not be correct.****"*

قال الشّيخ محمد بن عبدالوهاب رحمه الله–**فالله الله يا إخواني!! تمسكوا بأصل دينكم ، وأوله وآخره ، وأسه ورأسه شهادة أن لا إله إلا الله ، واعرفوا معناها وأحبوها ، وأحبوا أهلها ، واجعلوهم إخوانكم ولو كانوا بعيدين ، واكفروا بالطواغيت وعادوهم وأبغضوهم وأبغضوا من أحبهم أو جادل عنهم أو لم يكفرهم أو قال : ما علي منهم ، أو قال ما كلفني الله بهم ، فقد كذب هذا على الله وافترى ، فقد كلفه الله تعالى بهم ، وافترض عليه الكفر بهم والبراءة منهم ولو كانوا إخوانهم وأولادهم ، فالله الله يا إخواني ، تمسكوا بذلك لعلكم تلقون ربكم وأنتم لا تشركون به شيئا . اللهم توفنا مسلمين وألحقنا بالصالحين** ." [كتاب معنى لا إله إلا الله]

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said: "**By Allah, By Allah, my brothers hold onto the foundation of the religion, its beginning, and its end, that is (the statement), 'there is no god but Allah'. Affirm its meaning, love those who belong to it, consider them your brothers even if they are far away from you. Disbelieve in the tawagheet, take them as enemies, hate them, hate the one who loves them or argues on their behalf, or the one who does not want to make takfir of them or says: 'Allah did not obligate upon us to make takfir of them.' This one lied on Allah and slandered Him. Rather, Allah obligated upon him that and ordered him to make takfir of them and to disavow them even if they are his brothers and children. O' Allah, let us die as Muslims and join us with the righteous."***

قال الإمام محمد بن عبد الوهاب رحمه الله :﴿**من زعم ان الله لم يتعبدنا بتكفير المرتدين ولم يسألنا عن تكفير من وقع بالشرك فقد أعظم على الله الفرية**﴾ [الدرر السنية 120 / 2]

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said: **"Whoever claims Allah did not order us to worship Him by making takfir of the Murtadeen and will not ask us about making takfir of those who fell into shirk; great is his fabrication and slander against Allah."***

فقال الإمام محمد بن عبد الوهاب رحمه الل : " إذا عرفتم ذلك ، فهؤلاء الطواغيت الذين يعتقد الناس فيهم ، من أهل الخرج وغيرهم ، مشهورون عند الخاص والعام بذلك ، وأنهم يترشحون له ، ويأمرون به الناس ، كلهم كفار مرتدون عن الإسلام ؛ ومن جادل عنهم ، أو أنكر على من كفرهم ، أو زعم أن فعلهم هذا ، لو كان باطلا فلا يخرجهم إلى الكفر ، فأقل أحوال هذا المجادل ، أنه فاسق لا يقبل خطه ولا شهادته ، ولا يصلى خلفه . **بل لا يصح دين الإسلام ، إلا بالبراءة من هؤلاء وتكفيرهم**" الدرر السنية 10/53

As-Shaykh Muhammad bin Abdul Wahab رحمه الله *said: "If you know this, and that those tawagheet whom the people believe in, from the people of Al-Kharaj and other than them, and they are well known between the laymen and scholars (for their disbelief), they put themselves forward (to rule), and order the people (with disbelief), then, they are all disbelievers and apostates from Islam. The one who defends them, or criticizes the one who*

makes takfir of them, or claims that this action of theirs, even if its falsehood, does not lead to disbelief, then, the least that can be said about this defender (of the tawagheet) is that he is a open sinner whose written and oral testimony cannot be accepted and he should not be prayed behind. ***For the religion of Islam is not valid except by disavowing (those tawagheet) and making takfir of them.*****"**

قال شيخ الإسلام محمد بن عبد الوهاب رحمه الله :
مَن مَدَحَ الطَّواغيت أو جَادَلَ عَنهُم خَرَجَ عَنْ مِلَّة الإسلام وَلو كَانَ صائمًا قائمًا .

*As-Shaykh Muhammad bin Abdul Wahab said: "****Whoever praises the tawagheet or argues on their behalf leaves the religion of Islam even if he were someone who fasts and prays at night much.****"*

أن الشيخ حسن والشيخ عبد الله أبناء الشيخ محمد بن عبد الوهاب **سئلا عن رجل دخل هذا الدين وأحبه وأحب أهله ، ولكنه لا يعادي المشركين ، أو عاداهم ولم يكفرهم ؟** فأجابا : (بأن هذا لا يكون مسلماً إلا إذا عرف التوحيد ودان به ، وعمل بموجبه وصدق الرسول صلى الله عليه وسلم فيما أخبر به وأطاعه فيما نهى عنه وأمر به وآمن بما جاء به , **فمن قال : لا أعادي المشركين ، أو عاداهم ولم يكفرهم ، فهو غير مسلم** وهو ممن قال الله فيهم :{وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلا .أُوْلَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِيناً { (النساء :150–151) .[مجموعة التوحيد ص 284]

As-Shaykh Hasan رحمه الله *and As-Shaykh Abdullah* رحمه الله*, the sons of As-Shaykh Muhammad bin Abdul Wahab* رحمه الله*,* ***were asked about a man who enters into Islam and loves it and loves its people but he doesn't take the mushrikeen as enemies or he may take them as enemies but doesn't takfir them.***
They responded: This one is not a Muslim except if he learns tawheed, abides by it, acts upon which it necessitates, affirms the speech of the Messenger of Allah صلى الله عليه وسلم *in that which he informed and obeys him in that which he ordered us with and prohibited us from, and believes in*

that which he صلى الله عليه وسلم *came with.* ***As for the one who says: 'I do not take the mushrikeen as enemies,' or, 'I take them as enemies but I do not make takfir of them,' he is not a Muslim.*** *He is from those whom Allah said about them: 'Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, 'We believe in some and disbelieve in others,' and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.' (4:150-151)"*

قال أبناء الشيخ محمد وتلاميذهم :"**من لم يكفر المشركين من الدولة التركية وعباد القبور ,كأهل مكة وغيرهم ممن عبد الصالحين وعدل عن توحيد الله إلى الشرك وبدل سنة رسوله صلى الله عليه وسلم بالبدع , فهو كافر مثلهم , وإن كان يكره دينهم ويبغضهم ويحب الإسلام والمسلمين , فإن الذي لا يكفر المشركين غير مصدق بالقرآن** ؛ فإن القرآن قد كفّر المشركين وأمر بتكفيرهم وعداوتهم –وقتالهم ، **قال الشيخ محمد بن عبد الوهاب رحمه الله في نواقض الإسلام – الثالث من لم يكفر المشركين أو شك في كفرهم أو صحح مذهبهم كفر ، وقال الشيخ الإسلام ابن تيميه رحمه الله من دعا علي بن أبي طالب فقد كفر ومن شك في كفره فقد كفر)** [الدرر السنية 7 / 374.]

*And the children of As-Shaykh Muhammad and his students said: "****So whoever does not make takfir of the mushrikeen of the Turkish State and the grave worshippers such as the people of Makkah and other than them from those who worshipped the righteous and turned away from worshipping Allah alone to shirk and changed the sunnah of His messenger*** **صلى الله عليه وسلم** ***to innovations, he is a disbeliever like them. Even if he hated their religion, loathed them, and loved Islam and the Muslims. For indeed, the one who does not takfir the mushrikeen, does not affirm the Qur'an.*** *For indeed, the Qur'an made takfir of the mushrikeen and ordered with their takfir, enmity and to fight them. As* ***As-Shaykh Muhammad bin Abdul Wahab*** **رحمه الله** ***said in the nullifiers of Islam, the third of them is: 'Whoever does not make takfir of the mushrikeen or doubts in their disbelief or justifies their creed disbelieves.' And As-Shaykh Ibn Taymiyyah*** **رحمه الله** ***said: 'Whoever***

calls upon Ali bin Abi Taalib has certainly disbelieved and whoever doubts in his disbelief has also certainly disbelieved.'"

قال الشيخ عبد الله والشيخ إبراهيم : ابنا الشيخ عبد اللطيف ، والشيخ سليمان بن سحمان في جواب سؤال ورد عليهم : "**لا تصح إمامة من لا يكفر الجهمية والقبوريين أو يشك في كفرهم** ؛ وهذه المسألة من أوضح الواضحات عند طلبة العلم وأهل الأثر . . . **وكذلك القبوريون لا يشك في كفرهم من شم رائحة الإيمان** . . . وأما الإباضية في هذه الأزمان ، فليسوا كفرقة من أسلافهم ، والذي بلغنا أنهم على دين عباد القبور ، وانتحلوا أموراً كفرية لا يتسع ذكرها هنا ، ومن كان بهذه المثابة ، **فلا شك في كفره ؛ فلا يقول بإسلامهم إلا مصاب في عقله ودينه ، ولا تصح خلف من لا يرى كفر هؤلاء الملاحدة ، أو يشك في كفرهم**" . [الدرر السنية ج4 ص 110 ،109]

As-Shaykh Abdullah رحمه الله *and As-Shaykh Ibraheem* رحمه الله*, the sons of As-Shaykh Abdul Lateef* رحمه الله*, and As-Shaykh Sulayman bin Sahman* رحمه الله *said in response to a question that came to them:*

*"**The leadership of the one who does not make takfir of the Jahmiyyah and the grave-worshippers or doubts in their disbelief is invalid.** This matter is from the clearest of matters with the students of knowledge and the people of the narrations. **Likewise, there is no doubt in the disbelief of the grave-worshippers, the one who smelt the scent of Islam.** As for the Ibadiyah in these times, they are not like their predecessors. That which reaches us about them is that they are upon the religion of the grave-worshippers and they adopted many acts of disbelief and this is not the place to mention them. **Thus, there does not affirm Islam for them except the one who has a defect in his Islam and his intellect. Thus, the (prayer) behind the one who does not see those atheists to be disbelievers or doubts in their disbelief is invalid.**"*

قال الشيخ عبدالرحمن بن حسن تعليقا على من تردد في تكفير من عبد القبور :" **ولو عرف معنى لا إله إلا الله ، لعرف أن من شك أو تردد في كفر من أشرك مع الله غيره ، أنه لم يكفر بالطاغوت**" . [الدرر السنة ج11ص523]

*As-Shaykh Abdur Rahman bin Hasan رحمه الله commented on the one who doubts in takfir of the grave-worshippers: "**And if he knew the meaning of, 'there is no god but Allah,' he would have known the one who doubts or hesitates in the disbelief of the one who associates partners with Allah did not disbelieve in the taghut.**"*

قال الشيخ عبدالرحمن بن حسن أيضا :"**ومنهم من عاداهم ولم يكفرهم فهذا النوع أيضاً لم يأت بما دلت عليه لا إله إلا الله من نفي الشرك وما يقتضيه من تكفير من فعله بعد البيان إجماعاً**"[الدرر السنية 2/207.]

*As-Shaykh Abdur Rahman bin Hasan رحمه الله also said: "**From them is the one who took (the mushrikeen) as enemies but he did not make takfir of them. This category as well did not come with that which, 'there is no god but Allah,' necessitates from the negation of shirk and that which it necessitates from making takfir of them after clarification by consensus (of the Muslims).**"*

قال الشيخ أبا بطين رحمه الله : وأما قول من يقول : إن من تكلم بالشهادتين ما يجوز تكفيره ، وقائل هذا القول لا بد أن يتناقض ، ولا يمكنه طرد قوله ، في مثل من أنكر البعث ، أو شك فيه ، مع إتيانه بالشهادتين ، أو أنكر نبوة أحد من الأنبياء الذين سماهم الله في كتابه ، أو قال الزنى حلال ، أو نحو ذلك ، فلا أظن يتوقف في كفر هؤلاء وأمثالهم ، إلا من يكابر ويعاند.

فإن كابر وعاند ، وقال : لا يضر شيء من ذلك ، ولا يكفر به من أتى بالشهادتين ، فلا شك في كفره ، ولا كفر من شك في كفره ، لأنه بقوله هذا مكذب لله ولرسوله ، ولإجماع المسلمين ؛ والأدلة على ذلك ظاهرة بالكتاب والسنة والإجماع .

فمن قال : إن التلفظ بالشهادتين لا يضر معهما شيء ، أو قال : من أتى بالشهادتين وصلى وصام لا يجوز تكفيره ، وإن عبد غير الله فهو كافر ، ومن شك في كفره فهو كافر ، لأن قائل هذا القول مكذب لله ورسوله ، وإجماع المسلمين كما قدمنا ، ونصوص الكتاب والسنة في ذلك كثيرة ، مع الإجماع القطعي ، الذي لا يستريب فيه من له أدنى نظر في كلام العلماء ، لكن التقليد والهوى يعمي ويصم {وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِنْ نُورٍ} .

وليعلم من أنعم الله عليه بمعرفة الشرك ، الذي يخفى على أكثر الناس اليوم ، أنه قد منح أعظم النعم ، {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا} ، {وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ} إلى قوله : {فَضْلاً مِنَ اللَّهِ وَنِعْمَةً} ، ثم لا يأمن من من الله عليه بذلك من الافتتان .

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As-Shaykh Abaa Butayn رحمه الله said: "As for the saying of those who say: 'It is not permissible to make takfir of the one who says the two testimonials of faith,; the one who says this must contradict himself and cannot apply this foundation unrestrictedly. Such as in the case of those who reject the resurrection or doubt about it while claiming to follow the two testimonies of faith, or the one who denies the prophethood of one of the prophets whom Allah mentioned in His book, or the one who says fornication is permissible, or similar to that. I do not believe there would remain from their takfir (those who excuse the mushrikeen) except for the ones who are stubborn and persistent. ***Thus, if he is stubborn and persists and says: 'Nothing harms after you say (the two testimonies of faith),' and: 'You cannot make takfir of the one who says the two testimonies of faith,' then there is no doubt in his disbelief nor the one who doubts in his disbelief. That is because through this statement of his, he has denied Allah, His Messenger, and the consensus of the Muslims. The proofs about this are apparent in the Book, the Sunnah, and the consensus (of the Muslims).***

Thus, the one who says, 'Nothing harms one's (Islam) after pronouncing the two testimonies of faith,' or says, 'The one who comes with the two testimonies of faith, prays, and fasts cannot be made takfir of, even if he worships other than Allah,' is a disbeliever and whoever doubts in his disbelief is a disbeliever. That is because the one who says this speech has denied Allah, His Messenger, and the consensus of the Muslims as we mentioned previously. *The texts of the Book and the Sunnah about that are many as well as the definite consensus (of the Muslims). And no one has the least knowledge about the speech of the scholars doubts in this. However, blind-following blinds and deafens. As Allah said: 'For those whom Allah doesn't grant light, there is no illumination.' (24:40) Let the one who has knowledge of shirk, which has become unclear to most people today, know that he was granted the greatest of blessings. As Allah said: 'Tell them (O'*

Prophet): 'Let them rejoice in Allah's grace and mercy through which this (Book) has come to you." (10:58) And Allah said: '...but Allah has endeared the faith to you and has beautified it in your hearts...' (49:7) And Allah said: '[It is] as bounty from Allah and favor.' (49:8) And let not the one whom Allah has blessed (with tawheed) feel safe from tribulations."

ويقول أيضا في الدرر السنية : **لا يُتصور أن أحداً يعرف التوحيد ويعمل به ولا يعادي المشركين ومن لم يعادهم لا يقال له عرف التوحيد وعمل به**.

As-Shaykh Abdul al-Lateef bin Abdur Rahman aal Ash-Shaykh رحمه الله *said:*
*"**It cannot be imagined that anyone knows tawheed and acts upon it and does not take the mushrikeen as enemies. And whoever does not take them as enemies, it cannot he said he knew tawheed and acted upon it.**"*

وقال أيضا : والمرء قد ينجو من الشرك ويحب التوحيد ، **لكن يأتيه الخلل من عدم البراءة من أهل الشرك ، وترك موالاة أهل التوحيد ، ونصرته ، فيكون متبعاً لهواه داخلا من الشرك في شعب ، تهدم دينه وما بناه ، تاركاً من التوحيد أصولاً وشُعبا ، لايستقيم معها إيمانه الذى ارتضاه ، فلا يحب ولا يبغض ، ولا يعادي ولا يوالي ، لجلال من أنشأه وسوّاه ، وكل هذا يؤخذ من شهادة لا إله إلا الله**.

As-Shaykh Abdul al-Lateef bin Abdur Rahman aal Ash-Shaykh رحمه الله *said:*
*"A man may be saved from shirk and love tawheed. **However, he has a flaw by not disassociating from the people of shirk and by abandoning loyalty to the people of tawheed and not giving them victory. So he becomes a follower of his desires and enters into the branches of shirk. He destroys his religion and that which he built. He abandons the foundations and branches of tawheed. His eeman which he was pleased with is not established or correct. He does not love nor hate or take as enemies or take as allies for the sake of the Eminent One (Allah) who produced and created him. And all of this is taken (and understood and included) from the testimony that: 'there is no god but Allah.'**"*

وقال الشيخ عبد اللطيف بن عبد الرحمن ال شيخ في الدرر السنية وفي الاتحاف في الرد على الصحّاف :
ومن كفّر المشركين ومقتهم ، وأخلص دينه لله ، فلم يعبد سواه ، فهو أفضل الأئمة وأحقهم بالإمامة ، لأن التكفير بالشرك والتعطيل ، هو أهم ما يجب من الكفر بالطاغوت.

As-Shaykh Abdul al-Lateef bin Abdur Rahman aal Ash-Shaykh رحمه الله *said:*
*"**Whoever made takfir of the mushrikeen and hated them has sincerely dedicated his religion to Allah and did not worship other than Him. This one is the best of the Ummah and most deserving of leadership because takfir of (those who do) shirk and negating (of Allah's attributes) is the most important of that which is obligated in disbelief in the taghut.**"*

قال أئمّة نجد في الدررالسنية:
الأمر الثاني : **ممّا يوجب الجهاد لمن اتّصف به : عدم تكفير المشركين ، أو الشّكّ في كفرهم ، فإنّ ذلك من نواقض الإسلام ومبطلاته ، فمن اتّصف به فقد كفر ، وحلّ دمه وماله ، ووجب قتاله حتى يُكفّر المشركين ،** والدّليل على ذلك قوله – صلى الله عليه وسلم– : " من قال لا إله إلا الله ، وكفر بما يعبد من دون الله ، حرم ماله ودمه " ،علق عصمة المال والدّم بأمرين :
. الأمر الأول : قول : لا إله إلا الله
.الثاني : الكفر بما يعبد من دون الله

*The Imams of Najd said: "The second affair: **From that which necessitates jihad against those who are described with it: Is not making takfir of the mushrikeen or doubting in their disbelief. For that is from the nullifiers of Islam and that which nullifies it. Whoever is described with this (i.e. not making takfir of the mushrikeen) disbelieves; his blood and wealth become permissible, and fighting him is mandatory until he makes takfir of the mushrikeen.** The proof for that is the Prophet's* صلى الله عليه وسلم *saying: 'Whoever says there is no god but Allah and disbelieves in that which is worshipped besides Allah, his wealth and blood are protected.' He* صلى الله عليه وسلم *connected the protection of ones wealth and blood with two matters: the first being saying there is no god but Allah. The second being disbelief in everything worshipped besides Allah."*

:قال الشيخ عبد الرحمن بن حسن رحمه الله
ووسم تعالى أهل الشرك بالكفر فيما لا يحصى من الآيات ، **فلا بد من تكفيرهم أيضا ، وهذا هو مقتضى لا إله إلا الله ، كلمة الإخلاص ؛ فلا يتم معناها إلا بتكفير من جعل لله شريكاً في عبادته ،** كما في الحديث الصحيح : من قال لا إله إلا الله ، وكفر بما يعبد من دون الله ، حرم ماله ودمه ، وحسابه على الله ، فقوله : (وكفر بما يعبد من دون الله) : تأكيد للنفي ، **فلا يكون معصوم الدم والمال إلا بذلك ، فلو شك أو تردد ، لم يعصم دمه وماله**.

As-Shaykh Abdur Rahman bin Hasan رحمه الله:
"And Allah described the people of shirk with disbelief in that which cannot be enumerated from verses. ***Thus, takfir of them is also obligatory. This is what 'la ilaha ila allah' requires,: the statement of sincerity. Thus, its meaning cannot be fulfilled except by takfir of the one who made a partner to Allah*** *in His worship as mentioned in the authentic hadith: 'Whoever says 'there is no god but Allah,' and disbelieves in that which is worshipped other than Allah, his wealth and blood are protected and his account is upon Allah.' Thus, his* صلى الله عليه وسلم *saying, 'and disbelieves in that which is worshipped other than Allah,' affirms negation.* ***So one cannot have their blood and wealth protected except through that and if one doubts or hesitates (in the disbelief of the mushrikeen), his blood and wealth are not protected.****"*

قال الشيخ عبد الله بن عبداللطيف , حيث سئل "عمن لم يكفر الدولة ، ومن جرهم على المسلمين ، واختار ولايتهم وأنه يلزمهم الجهاد معه; والآخر لا يرى ذلك كله ، بل الدولة ومن جرهم بغاة ، ولا يحل منهم إلا ما يحل من البغاة ، وأن ما يغنم من الأعراب حرام؟
فأجاب : **من لم يعرف كفر الدولة ، ولم يفرق بينهم وبين البغاة من المسلمين ، لم يعرف معنى لا إله إلا الله ، ؛ فإن اعتقد مع ذلك : أن الدولة مسلمون ، فهو أشد وأعظم ، وهذا هو الشك في كفر من كفر بالله ، وأشرك به** ; ومن جرهم وأعانهم على المسلمين ، بأي إعانة ، فهي ردة صريحة" [الدرر السنية 10 / 429]

As-Shaykh Abdullah bin Abdul Lateef رحمه الله was asked about the one who doesn't make takfir of the (Ottoman) state and supported them against the Muslims and chooses their authority and that it is necessary for him to make jihad with them. And another doesn't say any of this but rather says the (Ottoman) state and those who aid them are bughat (Muslim rebels) and it is not permissible to do anything except that which is permissible against the bughat. And he claims the bounty of war taken from the bedouins is impermissible.
*The Shaykh رحمه الله responded: "**The one who does not know the disbelief of the (Ottoman) state and does not differentiate between them and the bughaat of the Muslims did not know the meaning of 'there is no god but Allah.' And if he believes alongside that the (Ottoman) state are Muslims, he is worse and greater (in disbelief). And this is doubting in the disbelief of the one who disbelieves in Allah and committed shirk with Him.** And supporting or aiding them against the Muslims is clear apostasy."*

قال الشيخ عبداللطيف بن عبدالرحمن رحمه الله:
فمقت هؤلاء المشركين وعيبهم وذمهم وتكفيرهم والبراءة منهم هو حقيقةُ الدين ، والوسيلة العظمى إلى رب العالمين ، ولا طيب لحياة مسلم وعيشة إلا بجهاد هؤلاء ، ومراغمتهم وتكفيرهم والتقرب إلى الله بذلك واحتسابه لديه.
مجموعة الرسائل والمسائل

*As-Shaykh Abdul Lateef bin Abdur Rahman رحمه الله said: "**And hatred of those mushrikeen, criticizing them, dispraising them, making takfir of them, and disavowing them is the reality of the religion and the great pathway to the Lord of the worlds. And there is no goodness in the life of a Muslim and his livelihood without jihad against those, angering them, making takfir of them, and getting close to Allah through that and expecting reward for it**."*

قال الشيخ إسحاق بن عبدالرحمن , فإنه بين اعتقاد الشيخ محمد وغيره في كفر عباد القبور وعدم إعذارهم بالجهل فقال :"هذا اعتقادنا نحن ومشايخنا نعوذ بالله من الحور بعد الكور , **وهذه المسألة كثيرة جداً في مصنفات الشيخ محمد رحمه الله ؛ لأن علماء زمانه من المشركين ينازعون في تكفير**

المعين , فهذا شرح حديث عمرو بن عبسة من أوله إلى آخره كله في تكفير المعين , حتى أنه نقل فيه **عن شيخ الإسلام ابن تيميه رحمه الله : أن من دعا عليّ فقد كفر ومن لم يكفره فقد كفر** ، وتدبر ماذا أودعه من الدلائل الشرعية التي **إذا تدبرها العاقل المنصف فضلاً عن المؤمن عرف أن المسألة وفاقية ولا تشكل إلا على مدخول عليه في اعتقاده** ."

As-Shaykh Ishaq bin Abdur Rahman رحمه الله, when explaining the creed of As-Shaykh Muhammad and other than them in takfir of the grave-worshippers and not excusing them with ignorance, said: "This is our creed and the creed of our shaykhs. We seek Allah's refuge from falling back after advancing. ***This matter is spoken about frequently in the works of As-Shaykh Muhammad رحمه الله because the scholars in his time from the mushrikeen used to oppose him about takfir of a specific individual.*** *And this explanation (of As-Shaykh Muhammad's) of the hadith of 'Amr bin 'Abasah from start to end is all about takfir of a specific individual. And (As-Shaykh Muhammad) narrated from* ***As-Shaykh Ibn Taymiyyah رحمه الله that he said: 'Whoever calls upon 'Ali disbelieves and whoever doesn't make takfir of him disbelieves.'*** *And ponder upon that which he mentioned from Shari' proofs* ***such that if the intellectual and just one ponders upon them, let alone the believer, he would know that this matter (of takfir of the mushrikeen) is clear and not confusing except for the one who has issues in his creed."***

قال العلامة أبابطين رحمه الله : (. . . **فإن كان مُرتكب الشرك الأكبر معذوراً لجهله ، فمن الذي لا يُعذر ؟! ولازم هذه الدعوى : أنه ليس لله حجة على أحد إلاَّ المعاند ، مع أن صاحب هذه الدعوى لا يمكنه طرد أصله ، بل لا بُد أن يتناقض ، فإنه لا يمكنه أن يتوقف في تكفير من شك في رسالة محمد – صلى الله عليه وسلم – ، أو شك في البعث ، أو غير ذلك من أصول الدين ، والشاك جاهل** . والفقهاء يذكرون في كتب الفقه حكم المرتد : أنه المسلم الذي يكفر بعد إسلامه ، نطقاً ، أو فعلاً ، أو شكاً ، أو اعتقاداً ، وسبب الشك الجهل . ولازم هذا : أنّا لا نُكفر جهلة اليهود والنصارى ، والذين يسجدون للشمس والقمر والأصنام لجهلهم ، ولا الذين حرقهم علي بن أبي طالب – رضي الله عنه – بالنار ، لأنّا نقطع أنهم جُهال ، **وقد أجمع المسلمون على كفر من لم يُكفر اليهود والنصارى أو شك في كُفرهم ، ونحن نتيقن أن أكثرهم جهال.**) إهـ الدرر السنية

As-Shaykh Abaa Butayn رحمه الله: *"**So if the one who perpetrates major shirk is excused due to his ignorance, then who is not excused? And the implication of this speech is that the proof of Allah cannot be established except upon the stubborn one. Despite the fact that those who claim this cannot always establish this principle (of excusing with ignorance) and they must contradict themselves. For it is not possible for them to refrain from takfir of those who doubt in the prophethood of Muhammad* صلى الله عليه وسلم*, or those who doubt in the resurrection, or other than from the foundations of the religion. The one who doubts (in their disbelief) is ignorant (of tawheed).** And the fuqaha mention in the books of the fiqh the ruling upon the apostate and that (the apostate) is the Muslim who disbelieves after his Islam whether through speech, actions, doubting, or a belief due to uncertainty or ignorance. And the implication of this speech (of excusing with ignorance) is that we do not make takfir of the ignorant Jews and Christians, or those who prostrate to the sun and moon and idols due to their ignorance, or those whom 'Ali bin Abi Taalib burned with fire as we know with certainty they are ignorant. A**nd the Muslims have consensus upon the disbelief of the one who does not takfir the Jews and Christians or doubts in their disbelief even though we know with certainty that most of them are ignorant."**

قال العلامة أبابطين رحمه الله تعالى : (فنقول : كل من فعل اليوم ذلك عند هذه المشاهد ، فهو مشرك كافر بلا شك ، بدلالة الكتاب والسنة والإجماع ؛ ونحن نعلم أن من فعل ذلك ممن ينتسب إلى الإسلام ، أنه لم يوقعهم في ذلك إلا الجهل ، فلو علموا أن ذلك يبعد عن الله غاية الإبعاد ، وأنه من الشرك الذي حرمه الله ، لم يقدموا عليه ، **فكفرهم جميع العلماء ، ولم يعذروهم بالجهل ، كما يقول بعض الضالين : إن هؤلاء معذورون لأنهم جهال .**

وهذا قول على الله بغير علم ، مُعارَض بمثل قوله تعالى : { فَرِيقاً هَدَى وَفَرِيقاً حَقَّ عَلَيْهِمُ الضَّلالَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ } الآية ، {قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً} الآيتين .) إهـ . الدرر السنية (5/ 405)

As-Shaykh Abaa Butayn رحمه الله *said: "And we say today that everyone today who performs (shirk) at those shrines is a disbelieving mushrik without a doubt with the clear indication of the Book, Sunnah, and consensus (of the Muslims). And we know that those who affiliate with Islam and perform this did not fall into this (shirk) except due to ignorance. If they knew this (shirk they perform) takes them extremely far from Allah and is from the shirk which Allah made impermissible, they would not have performed it.* ***All the scholars made takfir of them and did not excuse them with ignorance as some of the ignorant ones say and claim that those are excused because they are ignorant. And this is speaking about Allah without knowledge and opposing the likes of Allah's statement: 'A party He has guided to the Right Way, and for another party straying is justly its due for they have taken satans, rather than Allah, as their guardians, even though they think that they are rightly-guided,' (7:30) and Allah's statement: 'Say, (O' Prophet), 'Shall we inform you of who will be the biggest losers of deeds? (They are) those whose efforts are in vain in this worldly life, while they think they are doing good!' (18:103-18:104)'"***

قال الشيخ عبداللطيف بن عبدالرحمن رحمه الله تعالى : والتكفير بترك الأصول (**التوحيد واجتناب الطاغوت) وعدم الإيمان بها ، من أعظم دعائم الدين يعرفه كل من كانت له نهمة في معرفة دين الإسلام .**

As-Shaykh Abdul Lateef bin Abdur Rahman رحمه الله *said: "****And takfir of those who abandon the foundations of tawheed, and avoiding the taghut and not believing in them is from the greatest pillars of the religion which every person who has a desire for knowledge of the religion, Islam, knows about."***

وقال الشيخ العلامة الفهامة عبد اللطيف بن عبد الرحمن آل الشيخ رحمه الله تعالى : **وهكذا في كل قرن وعصر من أهل العلم والفقه والحديث طائفة قائمة تكفر من كفره الله ورسوله ، وقام الدليل على كفره لا يتحاشون عن ذلك ؛ بل يرونه من واجبات الدين وقواعد الإسلام وفي الحديث : « من بدل دينه فاقتلوه» وبعض العلماء يرى أن هذا والجهاد عليه ركن لا يتم الإسلام بدونه . اهـ مصباح الظلام ‹ الصفحة : ٦٠ / المجلد : ١ ›**

As-Shaykh Abdul Lateef bin Abdur Rahman aal As-Shaykh رحمه الله *said: "**And like this, in every century and era, there is from the people of knowledge and fiqh and hadith, a group which stands firm making takfir of those who Allah and His Messenger made takfir of (and takfir) of whom the proof upon their takfir has been established. They do not fear doing so. Rather, they see it to be from the obligations of the religion and its pillars. As it came in the hadith: 'Whoever changes his religion, then kill him.' And some of the scholars view this to be jihad as this is the pillar without which Islam cannot be fulfilled."***

وقال الإمام العلامة سليمان بن سحمان رحمه الله تعالى : "**من لم يعرف الشرك ولم ينكره ،لم ينفه ، و لا يكون موحدا إلا من نفى الشرك و تبرأ منه و ممن فعله و كفرهم** " .اه

التعقبات على رشيد رضا

As-Shaykh Sulayman bin Sahman رحمه الله *said: "**Whoever does not know, reject, and negate shirk cannot be a muwahid until he negates shirk, disavows it and those who perform it, and makes takfir of them."***

قال الشيخ العلامة عبد الرحمن بن قاسم النجدي رحمه الله تعالى :

" **لا يتم توحيد العبد حتى يتبرأ من الكفر ، وأهل الكفر ، ويباعدهم وينابذهم** "

حاشية كتاب التوحيد ‹ الصفحة : ٨١ ›

As-Shaykh Abdul Rahman bin Qasim An-Najdi رحمه الله *said: **"The tawheed of a slave cannot be complete until he disassociates from disbelief, the people of disbelief, separates from them, and abandons them."***

وقال الشيخ العلامة عبدالرحمن بن حسن رحمه الله تعالى :

" **و من لم يُكَفِّر من كَفَّر القرآن فقد خالف ما جاءت به الرسل من التوحيد وما يوجبه** " . اهـ

As-Shaykh Abdur Rahman bin Hasan رحمه الله *said:* ***"Whoever does not make takfir of those whom the Qur'an has made takfir of has opposed that which the messengers came with of tawheed and that which it necessitates."***

وقال الإمام العلامة مفتي الديار النجدية عبد الله بن عبد الرحمن أبا بطين رحمه الله تعالى :
" **وقول الجهال إنّكم تكفّرون المسلمين ، فهذا ما عرف الإسلام ولا التّوحيد . والظّاهر عدم صحّة إسلام هذا القائل ، فإن لم ينكر هذه الأمور التي يفعلها المشركون اليوم ، ولا يراها شيئًا فليس بمسلمٍ .**" اهـ
مجموعة الرسائل والمسائل النجدية ‹ الصفحة : ٦٥٥ / المجلد : ١ ›

As-Shaykh Abdullah bin Abdur Rahman bin Abaa Butayn رحمه الله *said:* "***The speech of the ignorant ones is: 'You are making takfir of the Muslims.' This one does not know Islam nor tawheed. The apparent is that the Islam of the one who said this is not valid. If he does not reject these things which the mushrikeen perform today and does not seek them to be anything (evil), he is not a Muslim."***

قال الشيخ عبدالرحمن بن حسن رحمه الله :
"ومن لا يعرف الإسلام من الكفر ، كيف يصحّ له إسلام ؟!"
[الدرر السنية ٣٦٩/١١]

As-Shaykh Abdur Rahman bin Hasan رحمه الله *said:* "***Whoever does not know the difference between Islam and disbelief, how can his Islam be valid?***"

قال سليمان بن سحمان –رحمه الله– ردّا على من يُشغّب على الموحدين بتكفيرهم للمشركين . . كما في كتابه المخطوط [أجوبة في تكفير الكافر]:
" **وهذه المسألة ، أعني تكفير من لم يكفر الكافر ، قد أجمع عليها العلماء : وإجماع العلماء حجة يجب المصير إليه** . وليس هذا كلام شيخ الإسلام محمد بن عبد الوهاب وحده, ونواقض الإسلام قد ذكر بعض أهل العلم أنها قريب من أربعمائة ناقض ، لكن هذه العشرة التي ذكرها الشيخ محمد مما

أجمع العلماء عليها, وليست الفروعية التي قد تخفى على كثير من البرية . **بل تكفير الكافر من مسائل الأصول التي لا يسع الجهل بها وليس لأحد عُذرٌ في ترك العمل بها, بل هي من واجبات الدين وأصوله .** : إذا فهمت هذا فاعلم أن كلمةً الإخلاص (لا إله إلا الله) لا تنفع قائلها إلا بإخلاص العبادة لله وحده لا شريك له ، وترك عبادة ما سواه ، والبراءة من الشرك وأهله . **فمن لم يُكفّر من أشرك بالله في عبادته ولم يتبرأ منه فليس بمسلمٍ على الحقيقة** ، ولا ينفعه قول لا إله إلا الله إلا بإخلاص العبادة بجميع أنواعها لله وحده لا شريك لهً ، و تكفير من تركها والبراءة من الشرك وأهله ، وتكفير من فعله ، وهذا هو أصل دين الإسلام وقاعدته التي ينبني عليها . : وقد وسم الله تعالى أهل الشرك بالكفر فيما لا يحصى من الآيات ، **فلا بد من تكفيرهم أيضًا ، لأن هذا هو مقتضى لا إله إلا الله وكلمة الإخلاص ، فلا يتم معناها إلا بتكفير من جعل لله شريكًا في عبادته .** كما في الحديث الصحيح : « من قال : لا إله إلا الله وكفر بما يعبد من دون الله » تأكيدٌ للنفي ، فلا يكون معصوم الدم والمال إلا بذلك ، **فلو شك أو تردد لم يعصم دمه وماله كما قال شيخ الإسلام محمد بن عبد الوهاب في المسائل على هذا الحديث فبيَّن رحمه الله أن من شك أو توقف في كفر من لم يَكْفُر بما يعبد من دون الله لا يحرم ماله ودمه ، فكيف الحال بمن لم يكفر الكافر؟ ومن المعلوم من دين الإسلام أن من لم يكفر الكفار الذين يعبدون غير الله ويجعلون له أنداداً سواه أنه ما عرف دين الإسلام الذي يعصم دم من قام به والتزمه ويحرم ماله . ولا عرف الكفر المبيح لذلك فالله المستعان . .** فكيف يشكل عليكم ما اعترض به هؤلاء المتمعلمون الصعالكة الذين تكلَّفوا أن يتجروا فينا بلا أثمان ، وهو لم يذكر على شبهته التي اعترض بها دليلاً شرعيًا . وإنما اعترض برأيه الفاسد وتحصيله الكاذب ، وذلك قوله : هذا أمرٌ يتسلسل لو طردناه لكفرنا المسلمين . وهذا لا يقوله إلا من هو أضل من حمار أهله . ومع هذا فلم يذكر على هذه المخرقة شيئًا من الشبهة التي قد يعترض بها أعداء الله الذين يصدون عن سبيل الله من آمن ويبغونها عوجًا ، حتى يُلَبِّس عليكم الحق والباطل ، لما ذكره من الشبه, : ولا ذكر أن أحداً من العلماء لا يكفر الكافر, فكيف يشكل عليكم هذا الكلام مع هجنته وبعده عما يقوله جهال العوام من الموحدين فضلاً عن العلماء المحققين" انتهى

As-Shaykh Sulayman bin Sahman رحمه الله *said: "**And this matter, I mean takfir of those who do not make takfir of the disbelievers, is something which the scholars have consensus upon. The consensus of the scholars is a proof which must be followed.** (Takfir of the excuser of the mushrikeen) is not only the speech of As-Shaykh Muhammad bin Abdul Wahab alone. Rather, some*

of the people of knowledge mentioned that nullifiers of Islam are close to four hundred. However, these ten which As-Shaykh Muhammad bin Abdul Wahab mentioned are from that which the scholars have consensus upon and not the secondary matters (of disbelief) which may be unclear to many of the creation. ***Rather, takfir of the disbelievers is from the foundational matters which no one can be ignorant of and there is no excuse to abandon acting upon it. Rather, it is from the obligations of the religion and its foundations.*** *If you understand this, then know that the statement of sincerity, 'there is no god but Allah,' does not benefit the one who says it except with sincerely dedicating ones worship to Allah alone with no partners, abandoning worship of other than him, and disavowing shirk and its people.* ***Thus, the one who does not make takfir of whoever committed shirk with Allah in his worship and did not disavow him is not truly a Muslim.*** *It does not benefit him to say, 'there is no god but Allah,' without sincerely dedicating all his different acts of worship to Allah alone, takfir of the one who abandons it, disavowing shirk and its people, and making takfir of the one who performs (shirk). This is the foundation of the religion of Islam and the foundation it is built upon. Allah described the people of shirk in an innumerable number of verses* ***so thus, it is upon you to make takfir of them. That is because this is what (saying), 'there is no god but Allah,' and the statement of sincerity necessitates. Thus, its meaning cannot be fulfilled except by takfir of the one who associates partners with Allah in His worship.*** *As it is mentioned in the authentic Hadith: 'Whoever says, 'there is no god but Allah,' and disbelieves in that which is worshipped besides Allah.' (This hadith) contains a reaffirmation of the negation. And thus ones blood and wealth will not be protected except by (takfir of the disbelievers).* ***Thus, if one doubts or hesitates (regarding the disbelief of the disbelievers), his blood and wealth would not be protected as mentioned by As-Shaykh Muhammad bin Abdul Wahab in explanation of this hadith. He clarified that whoever doubts or hesitates regarding the disbelief of the one who doesn't disbelieve in that which is worshipped besides Allah, his wealth and blood are not protected. So what is the state of the one who does not make takfir of the disbeliever? It is well known from the religion of Islam that the one who does not make takfir of the disbelievers who worship other than Allah and***

set rivals alongside Him does not know the religion of Islam which protects one's wealth and blood like it does for the one who establishes it and abides by it and nor does he know what is the disbelief which makes (one's blood and wealth) permissible. And Allah's aid is sought. *Then, how could it confuse that which those false-claimants to knowledge and brigands opposed with (our creed) and they are those who were oppressive against us for no sin (we committed). And they did not mention any Shari' proofs in their opposition to us. Rather, they opposed us with their corrupt opinions and false beliefs by their claim: '(Takfir of the disbelievers) is a matter which will lead to chain takfir and if we applied it, we would make takfir of all the Muslims.' No one says this except the one who is more misguided than the donkey of his family. And despite that, he did not mention on this nonsense of his, any doubts which those who seek to prevent from the path of Allah and to misguide the believers could have used to cover the truth for you with falsehood. He would have mentioned any doubts (if he had some type of proof). It was not mentioned that any of the scholars did not make takfir of a disbeliever so how can you be misled by this speech despite its flaws and and how far it is from the (truth) which the ignorant laymen from the muwahideen say, let alone the knowledgeable scholars.*"

قال الشيخ إسحاق بن عبد الرحمن رحمه الله : **فقد بلغنا وسمعنا من فريق ممن يدعي العلم والدين ، وممن هو بزعمه مؤتم بالشيخ محمد بن عبد الوهاب إن من أشرك بالله وعبد الأوثان لا يطلق عليه الكفر والشرك بعينه ، وذلك أن بعض من شافهني منهم بذلك سمع من بعض الإخوان أنه أطلق الشرك والكفر على رجل دعا النبي صلى الله عليه وسلم واستغاث به ، فقال له الرجل : لا تطلق عليه حتى تُعَرِّفه ، وكان هذا وأجناسه لا يعبأون بمخالطة المشركين في الأسفار وفي ديارهم بل يطلبون العلم على من هو أكفر الناس من علماء المشركين ، وكانوا قد لفقوا لهم شبهات على دعواهم يأتي بعضها في أثناء الرسالة ـ إن شاء الله تعالى ـ وقد غَرّوا بها بعض الرعاع من أتباعهم ومن لا معرفة عنده ومن لا يعرف حالهم ولا فرق عنده ولا فهم متحيزون عن الإخوان بأجسامهم وعن المشايخ بقلوبهم ومداهنون لهم ، وقد استوحشوا واستُوحِشَ منهم بما أظهروه من الشبهة وبما ظهر عليهم من الكآبة بمخالطة الفسقة والمشركين ، وعند التحقيق لا يُكَفرون المشرك إلا بالعموم ، وفيما بينهم يتورعون عن ذلك ، ثم دبت بدعتهم وشبهتهم حتى راجت على من هو من خواص الإخوان وذلك**

والله أعلم بسبب ترك كتب الأصول وعدم الاعتناء بها وعدم الخوف من الزيغ .رغبوا عن رسائل الشيخ محمد بن عبد الوهاب ـ قدس الله روحه ـ ورسائل بنيه فإنها كفيلة بتبيين جميع هذه الشبه جدا كما سيمر ، ومن له أدنى معرفة إذا رأى حال الناس اليوم ونظر إلى اعتقاد المشايخ المذكورين تحير جدا ولا حول ولا قوة إلا بالله ، وذلك أن بعض من أشرنا إليه بحثته عن هذه المسألة فقال نقول لأهل هذه القباب الذين يعبدونها ومن فيها فعلك هذا شرك وليس هو بمشرك ، فانظر ترى العجب ، واحمد ربك واسأله العافية ، فإن هذا الجواب من بعض أجوبة العراقي التي يرد عليها الشيخ عبد اللطيف وذكر الذي حدثني عن هذا أنه سأله بعض الطلبة عن ذلك وعن مستدلهم فقال : نكفر النوع ولا نعين الشخص إلا بعد التعريف ، ومستندنا ما رأيناه في بعض رسائل الشيخ محمد ـ قدس الله روحه ـ على أنه امتنع من تكفير من عبد قبة الكلواز وعبد القادر من الجهال لعدم من ينبه ، فانظر ترى العجب ثم اسأل الله العافية وأن يعافيك من الحور بعد الكور ، وما أشبههم بالحكاية المشهورة عن الشيخ محمد بن عبد الوهاب ـ رحمه الله ـ أنه ذات يوم يقرر على أصل الدين وبين ما فيه ورجل من جلسائه لا يسأل ولا يتعجب ولا يبحث ، حتى جاء بعض الكلمات التي فيها ما فيها ، فقال الرجل : ما هذه كيف ذلك؟ فقال الشيخ : قاتلك الله ذهب حديثنا منذ اليوم لم تفهم ولم تسأل عنه ، فلما جاءت هذه السقطة عرفتها ، أنت مثل الذباب لا يقع إلا على القذر أو كما قال . ونحن نقول : الحمد لله ، وله الثناء ، ونسأله المعونة والسداد ، ولا نقول إلا كما قال مشايخنا الشيخ محمد في إفادة المستفيد وحفيده في رده على العراقي وكذلك هو قول أئمة الدين قبلهم ومما هو معلوم بالاضطرار من دين الإسلام ، أن المرجع في مسائل أصول الدين إلى الكتاب والسنة وإجماع الأمة المعتبر وهو ما كان عليه الصحابة ، وليس المرجع إلى عالم بعينه في ذلك ، فمن تقرر عنده هذا الأصل تقريرا لا يدفعه شبهة وأخذ بشراشير قلبه ، هان عليه ما قد يراه من الكلام المشتبه في بعض مصنفات أئمته ، إذ لا معصوم إلا النبي صلى الله عليه وسلم .ومسألتنا هذه وهى عبادة الله وحده لا شريك له والبراءة من عبادة ما سواه ، وأن مَنْ عبد مع الله غيره فقد أشرك الشرك الأكبر الذي ينقل عن الملة ، هي أصل الأصول وبها أرسل الله الرسل وأنزل الكتب ، وقامت على الناس الحجة بالرسول وبالقرآن ، وهكذا تجد الجواب من أئمة الدين في ذلك الأصل عند تكفير من أشرك بالله فإنه يستتاب فإن تاب وإلا قتل ، لا يذكرون التعريف في مسائل الأصول ، إنما يذكرون التعريف في المسائل الخفية التي قد يخفى دليلها على بعض المسلمين ، كمسائل نازع بها بعض أهل البدع كالقدرية والمرجئة ، أو في مسألة خفية كالصرف والعطف وكيف يُعَرفون عُبّادَ القبور وهم ليسوا بمسلمين ولا يدخلون في مسمى الإسلام ، وهل يبقى مع الشرك عمل والله تعالى يقول : {ولا يدخلون الجنة حتى يلج الجمل في سم الخياط} {ومن يشرك بالله**

فكأنما خر من السماء فتخطفه الطير أو تهوى به الريح في مكان سحيق} {إن الله لا يغفر أن يشرك به} {ومن يكفر بالإيمان فقد حبط عمله} إلى غير ذلك من الآيات ، **ولكن هذا المعتقد يلزم منه معتقد قبيح وهو أن الحجة لم تقم على هذه الأمة بالرسول والقرآن نعوذ بالله من سوء الفهم الذي أوجب لهم نسيان الكتاب والرسول ، بل أهل الفترة الذين لم تبلغهم الرسالة والقرآن وماتوا على الجاهلية لا يسمون مسلمين بالإجماع ولا يستغفر لهم** ، وإنما اختلف أهل العلم في تعذيبهم في الآخرة ، وهذه الشبهة التي ذكرنا قد وقع مثلها أو دونها لأناس في زمن الشيخ محمد رحمه الله ولكن مَنْ وقعت له يراها شبهة ويطلب كشفها ، وأما من ذكرنا فإنهم يجعلونها أصلا ويحكمون على عامة المشركين بالتعريف ويُجَهِّلون من خالفهم فلا يوقفون للصواب ، لأن لهم في ذلك هوى وهو مخالطة المشركين ، ربنا لا تزغ قلوبنا بعد إذ هديتنا ، الله أكبر ما أكثر المنحرفين وهم لا يشعرون.

As-Shaykh Ishaq bin Abdur Rahman رحمه الله *said: "**To proceed: It has reached us and we have heard that a group from those who claim knowledge and to being religious and claim to follow the example of Shaykh Muhammad bin Abdul Wahab say that disbelief and shirk cannot be specifically attributed to people who commit shirk with Allah and worship idols. In this regard, I personally heard from one of them that when one of the brothers attributed shirk and disbelief to a man who supplicated to the Prophet* صلى الله عليه وسلم *and sought aid from him, the man said to him, 'Do not attribute disbelief to him until you inform him that this act is shirk and disbelief, and establish the proof upon him!' So this person and his likes are not bothered by mixing with the mushrikeen while traveling or (mixing with them) in their own lands. Rather, they seek knowledge from the scholars of the mushrikeen who are from the most disbelieving of people. The (scholars of the mushrikeen) planted doubts in them regarding their own da'wah and some of these doubts will be mentioned in this treatise by the will of Allah. With these doubts, they deceived some of the laypeople among their followers; those who have no knowledge, those who do not understand their situation, do not have the ability to differentiate (between truth and falsehood), and have no understanding. They are those who seclude their bodies from the brothers and their hearts from the scholars and flatter and submit (to the*

mushrikeen). They abandoned (the Muslims) and they were abandoned (by the Muslims) because of what they manifested of doubts and what became apparent from them of disappointment (beliefs of shirk and disbelief) due to their mixing with the corrupt sinners and the mushrikeen. When it is examined, these people do not declare takfir upon the mushrikeen except generally and they refrain from declaring takfîr (of the mushrikeen) amongst themselves. Thereafter, their innovation and doubts crept slowly until it became widespread in the ranks of some of the elite brothers. Allah knows best, their downfall is due to abandoning the books of foundations, lack of interest regarding them, and lack of fear from falling into deviance. They turned away from the works of As-Shaykh Muhammad bin Abdul Wahab and the works of his sons. As it will come later, indeed, those works are sufficient to clarify these doubts. When the one who has the slightest knowledge sees the situation of today's people and contemplates on the creed of the above-mentioned scholars, he will truly become confused. And there is neither might nor power except with Allah. This is because when we suggested to some of them to take this issue in consideration, he said, 'We say to those who worship the domes and those who are in the domes: This act of yours is shirk! However, this person who worships the domes is not mushrik.'
Pay attention, you will see the astonishing things! Praise your Lord and ask for well-being. Indeed, this belief is from the beliefs of Al-Iraqi (i.e. the Jahmi Dawud bin Jirjis) which Shaykh Abdul Latif refuted (in his book Minhaj At-Ta'sis and elsewhere). The person who spoke with me regarding the matter mentioned that some students asked (these scholars who excuse the mushrikeen) regarding this issue and what proof they base this (belief of excusing the mushrikeen) upon. So they said: 'We declare takfîr upon the type (of the action of disbelief), and not upon the specific person except after informing him of the (shirk and disbelief) of his action and establishing the proof upon him. We rely upon what we saw in some of the letters of As-Shaykh Muhammad bin Abdul Wahab where he refrained from declaring takfîr upon those among the ignorants who worship the Dome of Kawwaz and Abdul Qaadir due to the absence of someone who could warn them from it.' So pay attention, you will see strange things! Then ask Allah for well-being and to protect you from deviation after straightness.

How much does their affair resemble the famous story from As-Shaykh Muhammad bin Abdul Wahab. One day, while he was explaining the fundamentals of the religion of Islam and clarifying what is related to it, a man who was sitting did not ask any questions, he was not astonished, and he was not interested. This continued until the Shaykh stated some (obscure) statements just like this (i.e. his statements regarding excusing the grave-worshippers at the Dome of Kawwaz), so the man said, '(And) what is this? How is this so?' Thereupon, the Shaykh said, 'May Allah curse you! Our conversation has continued since this morning and you neither comprehended anything nor asked about anything! But as soon as this error came, you immediately recognized it! You are just like a fly which does not perch on anything but dirt!' Or he said something along those lines. *So we say: All praise is due to Allah and commendation is for Him. We ask Him for aid and uprightness. We do not say anything other than what our scholars said, what Shaykh Muhammad (bin Abdul Wahab) said in his 'Ifadtul Mustafid', and what his grandson (Abdur Rahman bin Hasan) said in his refutation to Al-Iraqi. Likewise, their statements are in correspondence with what the Imams of the religion who preceded them said. From that which is known by necessity in the religion of Islam is that the source and references regarding matters of the fundamentals of the religion are the Book of Allah, the Sunnah, and the honorable consensus of the Ummah, which is what the companions were upon. The source and references are not to a particular scholar in this regards. So for whomever this principle is established with such that he is not misled by doubts and he embraces it whole-heartedly, what he sees from the confusing statements in some of the works of his scholars will be easy for him to comprehend. This is because there is no one who is innocent other than the Prophet صلى الله عليه وسلم. This issue of ours is worshipping Allah Who is One and has no partners, being free of worshipping other than Him, and that whoever worships another being alongside Allah has committed shirk which is major shirk which takes one out of the fold of the religion, and this issue is the fundamental of all fundamentals. Allah sent the Messengers and revealed the Books for this, and the proof was established upon the people with the Messenger and the Qur'an. Likewise, you will find the response of the Imams of the Religion with*

regards to declaring takfîr upon the one who associates partners with Allah in this fundamental is that such person will be asked to repent; if he does so then that is good, otherwise he is to be killed. They do not mention the need for explaining to him he is committing shirk with regards to the matters of the fundamentals of the religion. They only mention explaining to him that he is committing shirk in regards to obscure matters in which their evidence might be obscure for some of the Muslims, such as the matters that were debated by some of the the people of Innovation like the Qadariyyah and the Murji'ah or an obscure matter such as performing magic to place love between two people (i.e. at the time, many thought this magic was supplicating to Allah to bring two people together and they didn't realize it was disbelief but today everyone is aware of this disbelief and there is no excuse for it). And how can they explain that they are committing shirk to the grave-worshippers? Whereas, they are not Muslim and they are not included under those considered to be from the people of Islam? Will any deed remain along with shirk? Allah says (regarding the mushrikeen): '...nor will they enter Paradise until a camel enters into the eye of a needle.' (7:40) And He says: 'For whoever associates others with Allah is like someone who has fallen from the sky and is either snatched away by birds or swept by the wind to a remote place.' (22:31) And He said: 'Indeed, Allah does not forgive associating partners with Him.' (4:48) And He said: 'And whoever denies the faith - his work has become worthless.' (5:5) And there are many other verses (in this regards). ***However, this belief (of excusing the mushrikeen) necessitates a filthy creed, which is that the proof has not been established upon this Ummah through the Messenger and with the Qur'an. We seek refuge in Allah from such misunderstanding which necessitated them to abandon the Book and the Messenger. Rather, the Ahl Al-Fatrah (people who lived in the era of interval when no prophet was sent or lived between two prophets) whom the message of Islam and the Qur'an has not reached and died upon jahiliyyah (the days of ignorance i.e. pre-Islamic times) are not labelled Muslim by consensus (of the Muslims) and forgiveness is not sought for them.*** *The people of knowledge only disagreed regarding their punishment in the Hereafter. So (doubts) similar to or lesser than this doubt which we mentioned had occurred to some people in the era of As-Shaykh Muhammad.*

However, those who had this suspicion recognized this as a doubt and requested its removal (from the Shaykh). As for those we have mentioned here, they make this doubt a foundation and rule that teaching them their acts are shirk must be done to the general population of the mushrikeen. Furthermore, they accuse those who oppose them with ignorance. Therefore, they are not granted success to that which is correct. This is because for them in this regards is following desires as they believe in free- mixing with the mushrikeen. 'Our Lord! Let not our hearts deviate (from the truth) after You have guided us!' (3:8) Allah is the Greatest! How many are the deviant individuals while they do not realize (their own deviance)."

قال الشيخ محمد بن عبد الوهاب قدس الله روحه في الرسالة التي كتب إلى أحمد بن عبد الكريم صاحب الأحساء أحد الصلحاء أولاً قبل أن يفتتن ، فنذكر منها شيئا لمشابهة من رددنا عليه كصاحب الرسالة وهذا نصها : "من محمد بن عبد الوهاب إلى أحمد بن الكريم سلام على المرسلين والحمد لله رب العالمين ، أما بعد :"وصل مكتوبك تقرر المسألة التي ذكرت وتذكر أن عليك إشكال تطلب إزالته ثم ورد منك رسالة تذكر أنك عثرت على كلام شيخ الإسلام أزال عنك الإشكال ، فنسأل الله أن يهديك لدين الإسلام ، وعلى أي شيء يدل كلامه؟ على أن من عبد الأوثان عبادة اللات والعزى وسب دين الرسول بعد ما شهد به مثل سب أبي جهل أنه لا يكفر بعينه؟ بل العبارة صريحة واضحة في تكفير مثل ابن فيروز وصالح بن عبدالله وأمثالهما كفرا ظاهرا ينقل عن الملة فضلا عن غيرهما ، هذا صريح واضح في كلام ابن القيم وفي كلام الشيخ الذي ذكرت أنه أزال عنك الإشكال في كفر من عبد الوثن الذي على قبر يوسف وأمثاله ، ودعاهم في الشدائد والرخاء وسب دين الرسول بعدما أقر وشهد به ودان بعبادة الأوثان بعدما أقر بها ، وليس في كلامي هذا مجازفة بل أنت تشهد به عليهم ، ولكن إذا أعمى الله القلب فلا حيلة فيه ، **وإنما أخاف عليك من قول الله تعالى : {ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون} . والشبهة التي دخلت عليك من أجل هذه البضّيعة التي في يديك تخاف أن تضيع أنت وعيالك إذا تركت بلد المشركين ، وشاك في رزق الله ، وأيضا قرناء السوء ، وأنت والعياذ بالله تنزل درجة أول مرة في الشك وبلد الشرك وموالتهم والصلاة خلفهم "انتهى كلامه رحمه الله تعالى** ."

As-Shaykh Muhammad bin Abdul Dahab رحمه الله said the following in the letter he wrote to Ahmad bin Abdul Kareem who was the ruler of Al-Ahsaa

and used to be a righteous person at the beginning before he was overcome by the tribulations. So we will quote some parts of this letter due to the similarities between the person we refuted and the person involved in the letter (and his views of excusing the mushrikeen). The text of the letter is as follows:

"From Muhammad bin Abdul Wahab to Ahmad bin Abdul Kareem: May peace be upon the messengers, and all praise is due to Allah, the Lord of the Worlds. To proceed: Your letter [has] arrived wherein you explain the matter which you mentioned. You also mentioned that you have a confusing doubt which you request to be removed. Thereafter, another letter arrived from you wherein you mentioned that you came across the statements of As-Shaykh Ibn Taymiyyah and that it had removed the confusing doubt you had. We ask Allah to guide you to the religion of Islam. And what do the statements of the As-Shaykh Ibn Taymiyyah indicate? Does it indicate that takfir of specific individuals cannot be declared upon a person who worships the idols in the same manner that Al-Laat and Al-Uzzah were worshipped and also insults the religion the same way Abu Jahl insulted the religion of the Messenger after testifying to it (being the truth)? On the contrary, the phrases are unambiguous and explicit with regards to declaring takfir regarding explicit disbelief that removes one from the religion of such as upon Ibn Fayruz, Salih bin Abdullah and their likes, let alone those other than them. The disbelief of those who worship the idol on the grave of Yusuf and his likes, supplicate to them in poverty and in ease, insult the religion of the Messenger after affirming and bearing witness to it, and believing in the worship of idols after affirming it (being shirk) is unambiguous and explicit in the statements of Ibn Al-Qayyim and in the statements of As-Shaykh Ibn Taymiyyah which you mentioned to have removed the confusing doubts you had. There is no recklessness in my statements. On the contrary, you bear witness to them. However, when Allah blinds a heart, there is no way-out. ***For you, I fear the statement of Allah: 'That is because they believed, then disbelieved, therefore their hearts were sealed, so they understand not.' (63:3) The doubt that has entered in you is merely because of a small piece of meat which is in your hand. You fear that you and your family will***

lose (your provision) when you abandon the land of the mushrikeen, thus doubting the sustenance of Allah. Evil companions (who mislead you) are also a reason. And you are descending degree (by degree into disbelief) and we seek refuge in Allah. First by doubting (in the disbelief of those mushrikeen), then (going to) the land of shirk, befriending them, and praying the daily prayers behind them…"